

# Religious Intelligence

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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## RELIGIOUS INTELLIGENCER.

**TERMS.**—The Work is issued every Saturday in both the pamphlet and news-paper forms. The pamphlet form is paged and folded for binding; making sixteen large octavo pages, or 832 pages in a year, with an index at the close: and as hitherto, it is exclusively religious. It is suited to the wishes of those who have the past volumes, and who may wish to preserve a uniform series of the work; and also of those who, while they have other papers of secular intelligence, wish for one exclusively religious for Sabbath reading. The news-paper form contains one page of additional space, which is filled with a condensed summary of all the political and secular intelligence worth recording. It is designed especially to accommodate such families as find it inconvenient to take more than one Paper; and yet who feel an interest, as they should, in whatever concerns the Christian and Patriot. Subscribers have the privilege of taking which form they please.

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## TEMPERANCE.

We insert the correspondence between the late chairman of the committee of the N. Y. State Temp. Society and Rev. Dr. Sprague of Albany, as we deem it our duty to lend our columns to the correction of any false impression that should go to injure the cause in general, or lessen the influence of one who has done so much as Mr. Delavan to secure its prosperity.

We could not do it justice without inserting the whole.  
CORRESPONDENCE, &c. BETWEEN E. C. DELAVAN AND THE REV. DR. SPRAGUE.

Albany, Jan. 10, 1837.

To the friends of Temperance in the State of New York.

The following documents, my individual judgment would have induced me to publish long ago, but for the many friends who have thought time would develop the truth in the best manner. I yielded to that decision in view of my liability to be much excited by a local and limited injury, to form a just estimate of the necessity of such a publication in other parts of the country. But a calmer reflection, and a knowledge of the extent to which the cause has been injured, through the attack on me,

have induced me to lay before the public the following correspondence.

It may not be out of place to state that the public mind has been exceedingly abused by a stroke of sophistry, decidedly disingenuous if intentional, and most unfortunate if unintentional. The American Temperance Intelligencer was commenced for the express purpose of discussing the broad question of the use of fermented drinks as beverages. It was soon said, 'In attacking the moderate use of fermented drinks, you are laying a sacrilegious hand upon the institution of the Lord's Supper.' This caused the friends of thorough reform to inquire whether the substance required in the sacred use, might not be the "fruit of the vine" in an unfermented state, consequently free from the intoxicating quality; but by some means or other, an impression has been partially made upon the public mind, that our efforts were directed to the destruction of the sacred rite altogether. The discussion in the Intelligencer as to the *kind of wine* proper for the ordinance, was permitted in order to elicit truth, there being a diversity of opinion in the minds of many good men, on the subject. Its admission in the first place was entirely accidental. I never had the least concern for the result, provided truth was attained. In repeated editorials, the committee urged the friends of the cause not to connect the question with the temperance organizations, and to my knowledge it never has been in a single case. My honest and earnest desire was, to see the sacred ordinance, if abused, relieved from such abuse, but never to interfere with its rightful observance. I knew the fact, that much of the wine sold in the country for communion purposes, was *not* the "fruit of the vine," but an odious compound of whiskey and drugs, and frequently *currant wine*. I felt compelled, by a sense of duty to expose the facts, and then leave it to the churches to take their own course on the subject. If I have done wrong, I should be glad to be corrected; but I have yet to see my error. I have never intimated or felt a desire to see the ordinance of the Lord's Supper suspended, in consequence of the absence of the unfermented fruit of the vine; I have supposed the facts, with regard to the impositions practised on the churches, would induce them to look to the matter, procure the purest wine that could be had, and perhaps in the end, secure the "fruit of the vine," in a state free from alcohol, to which I conclude no professing Christian could have the least objection.

On retiring from the office of chairman of the executive committee of the New York State Temperance Society, I placed at the disposal of the members the following letters and statements:

To the Ex. Com. of the N. Y. State Temp. Society.

You are doubtless aware that about one year since the public mind was much excited, and the friends of temperance much alarmed, in consequence of a report becoming prevalent that I was opposed to the use of wine at the Lord's Supper. The rumor once set on foot, spread throughout the Union, and has caused me much trouble. I came out, sometime after the report became current,



with a disclaimer, but I have discovered that very many warm friends of temperance were not satisfied with it, and were still under an impression that there were grounds for the charge. Now that I am about retiring from the station of Chairman of the Ex. Com. of the N. Y. S. Temp. Society, I feel it due to the Society, the cause, and myself, that a statement of the case, as a part of the history of the temperance cause, should be laid before you, to be used at your discretion.

On my return to Albany, from attending the Buffalo Convention, I found that it was almost universally believed, that I was opposed to the use of wine at the Lord's Supper. Knowing that I had never given the least ground for such a belief, I concluded it best to leave it to time to correct the unfounded report. My silence appeared to give strength to the charge, until I felt compelled to inquire into the origin of it. I soon ascertained that Joseph Alexander, Esq., president of the trustees of the Rev. Dr. Sprague's church, and of which I was a member, was circulating the report under the entire conviction of its truth, and giving the Rev. Dr. Sprague as his authority; who gave as his, the Rev. Dr. Snodgrass, of Troy. Recollecting that I had had a conversation with the latter gentleman, and fearing that I might have been misunderstood, I addressed him the following letter.

Saturday morning, July 18, 1835.

Dear Sir,—It is reported in this city, and your name has been handed me as the author, that I had expressed an opinion to you against the use of wine at the Lord's Supper. I feel confident that there is some mistake in this, as you never could have sanctioned such an unfounded charge. If I recollect right, our whole conversation on the subject, was with regard to the *kind of wine*. I gave it as my opinion, that unfermented wine was the proper kind. I urged you to examine the subject: you said you would, although you had no confidence in this view of the case. Yours with great respect,

"EDWARD C. DELAVAN.

The Rev. Dr. Snodgrass replied as follows:

Troy, July 20, 1835.

"Dear Sir,—I have this moment received your letter from the office. You are right in supposing that there must be some mistake in relation to the matter to which it refers. I *did* say in a circle of friends, consisting I believe of three clergymen, that you had expressed to me the conviction that *fermented* wine is a 'mockery,' and ought to be abolished. But I recollect distinctly, that the question was then asked, 'What would be proper as a substitute?' and that I replied, 'The *unfermented* juice of the grape.' This was my understanding of your opinion, and I feel confident that I have not represented it differently.

"I feel interested in the discussion of this subject, and have taken part in many conversations concerning it; but aware of the state of the public mind, I have endeavored to be very careful in repeating the opinions and expressions of others. I have paid some attention to the subject you pointed out to me as discussed in the *Intelligencer*, and think that the line which the writer endeavors to draw between the two Hebrew words which are translated 'wine,' will not answer in *all* cases.—Since the discussion has commenced, however, we shall, no doubt, arrive at the truth on this point eventually.

"Very sincerely, your friend,

"W. D. SNODGRASS."

I called on Mr. Alexander; he at once acknowledged that he had circulated the report, under a conviction of its truth; for Dr. Sprague had said at a tea party at his own house "that I was opposed to the use of wine at the Lord's Supper, and never would rest until I had got it off the table of the Lord." I quote the exact words. I stated to Mr. Alexander that there was no truth in the charge, and asked him to walk with me to Dr. Sprague's,

and have the matter settled. He did so, and the Dr. being absent, but learning the object of my call, I received from him the following letter.

"Albany, July 23, 1835.

"DEAR SIR—As I was not at home when you called yesterday, and as Mr. Alexander has stated to me the object of your call, I cheerfully make the explanation you desire. Some two or three weeks ago, Dr. Snodgrass called upon me, and in conversation with him I incidentally mentioned that I had no doubt the tendency of the present movement was to exclude wine from the Communion; to which he replied, that Mr. Delavan had told him an hour before, that he was prepared to go for the exclusion of all but unfermented wine; that he had not always been of that opinion, but had now come to it fully; and if I mistake not, Dr. S. remarked, that Mr. Delavan added, that he had no doubt there would be a resolution to that effect at the approaching convention at Buffalo.—The first remark, viz. that you went for the exclusion of all but unfermented wine from the Communion, I repeated in the hearing of Mr. Alexander simply as a matter of fact; not dreaming that I was saying anything which could possibly be offensive to you, or which you would not yourself be willing to proclaim from the house top. Mr. Alexander, it seems, in repeating the remark to Mr. Norton or Mr. Bacon, varied from the original statement so far as to speak of wine without any qualification; and though I have no doubt the omission was unintentional, yet I would suggest whether it might not be defended, or at least palliated, on the ground that the expression he actually used would be understood to imply every thing which we have been accustomed to speak of—may I not say, which you yourself, up to a very recent period, have been accustomed to speak of—as wine; and yet nothing but what you would be disposed to reject from the Lord's Supper. Whether Mr. Alexander's version of the matter, that you had declared for the exclusion of wine from the Communion, using the word without explanation, in the sense in which it has always been understood, at least in this community, or your version of it to Mr. Alexander, that you do not wish to exclude wine from the Communion; meaning, by wine, something which the word has not been generally understood to imply, and which few, if any, individuals among us have ever seen—which of these two versions is more likely to convey to the public a correct impression of your real views on the subject, I will not take it upon myself to determine. What I have had in view in writing this note, has been to answer the inquiry which I understood you wished to make, that I may assist you to judge how far I have been guilty of uttering an 'untruth.'"

"W. B. SPRAGUE.

"E. C. DELAVAN, Esq."

To which I returned the following answer.

"To the Rev. Dr. SPRAGUE.

"Dear Sir,—I have yours 23d. I am always willing to have my real opinions proclaimed from the house top, while it may not be agreeable to have them misrepresented. In the present case, the whole public mind has been abused, and my feelings outraged. It rests with you and Mr. A. as christian brothers, to take such a course to disabuse the public mind with regard to this matter, as your sense of justice and your christian principles may dictate. Yours truly,

E. C. DELAVAN."

"There is an allusion to the Buffalo Convention in Dr. Sprague's letter. I dare say that I stated to Dr. Snodgrass, that as it was pretty well understood that the fruit of the still, rather than the 'fruit of the vine,' was in general use in the churches in the land, there might be some action at Buffalo as to the kind of wine that should be used at the sacred ordinance of the Lord's Supper. But to shew you what my real views on the question, as connected with the temperance organiza-



tion, were, the resolutions which I drew up in Albany to be submitted to the business committee at Buffalo, were headed with a strong one, disavowing on the part of the temperance organization any intention of interfering with the communion question. This was approved by the Executive Committee at Albany, but was not brought before the convention, for the reason that the chairman of the business committee thought it was not called for. As I had to admit that I had prepared it to silence a rumor that had recently commenced circulating in Albany, it was thought unadvisable to come out before the nation with a disclaimer to put down an unfounded report, confined, as it was at that time, to a single locality.

I remain, gentlemen,  
Truly and affectionately yours,  
EDWARD C. DELAVAN."

The Committee resolved to place these documents upon the permanent records of the Society, in consequence of which, I understood that Dr. Sprague considered himself aggrieved—which led to the following correspondence.

"ALBANY, Nov. 29th, 1836.

"To the Rev. Dr. SPRAGUE.

"Dear Sir,—I hear frequently that you consider yourself aggrieved by what you termed my 'ex parte' statement, made to the Executive Committee of the N. Y. State Temperance Society, on my retiring from it, relative to the report that had become almost universal, that I was opposed to the use of wine at the Lord's Supper. That you may judge whether I have made an uncandid statement, I enclose it to you. My object was to make it and leave it with the Committee, to do with it as they thought best. They decided that it was due to me and the cause, that it should be placed on the records of the Society. If you discover any thing in the document of a one-sided character, I wish to give you an opportunity to expose it, as I desire truth to be made manifest, even if I am placed in the wrong by it. I am willing that any reply which you make should also be recorded on the books of the society, or that the document, with your reply, be published in the next *Intelligencer*.

"Permit me to make one or two remarks in addition to yours of the 23d July. You state that Mr. Alexander had misunderstood you; but strongly intimate that I was *really* opposed to the use of wine at the Lord's Supper, because I had expressed an opinion to Dr. Snodgrass in favor of the use of the unfermented fruit of the vine, which you admit to be the proper substance for that sacred ordinance; for in your letter to Professor Stuart you say: "It is readily admitted that there is nothing in the language which our Saviour used in the original institution of the Lord's Supper, from which it can be determined whether it was fermented wine, or the unfermented juice of the grape, which was used on that occasion, as the fruit of the vine may legitimately mean either."

"Previous to my conversation with Dr. Snodgrass, I had been previously informed by one of the most respectable physicians in the city of New York, that the *must*, or the unfermented fruit of the vine, was regularly imported by the wine fabricators, for the purpose of mixing it in small quantities with their home made article, to give it the flavor of wine. I was also informed by one of the Executive Committee of the New York City Temperance Society, that a wine importer had sent him a demijohn of unfermented wine—of course free from alcohol; and more recently, as I have been assured Messrs. Pomeroy & Bull have imported a small quantity on trial, which has been tested by Professor Silliman, and found to be free from alcohol. I state to you these facts, with the hope of convincing you what my real views were. I felt, as I have no doubt you have felt, that we were using, as you once stated to me 'hor-

rible stuff,' at the Lord's Table, for wine. I thought it would be a great matter to procure the fruit of the vine in a form that no one could reasonably object to—in a form which you approved of—and *that was all*. And to show you how entirely unfounded were your fears with regard to the tendency of the temperance movement to abolish wine from the Lord's Supper, I can assure you, that in all my intercourse with temperance men, I never heard an individual express such a desire, although I have heard many express their detestation of the substance frequently used at the communion, from a conviction that it was not the fruit of the vine, and also their ardent desire to obtain the unfermented wine, as soon as it could be had. In your fears for the communion, which, I have no doubt, you thought well founded, you have, I am sure, mistaken the wishes of the friends of temperance, or of those who have expressed themselves as I have stated. Their aim never has been to substitute any thing for the 'Fruit of the Vine,' but to introduce the pure article in an unfermented state. Is it not a matter of astonishment that so little horror has been expressed at the facts developed, which have shown beyond a doubt, that throughout the country generally, the sacrament has been administered without a drop of the 'Fruit of the Vine,' while such an amount of excitement has been manifested in consequence of the discussion as to the kind of wine proper for the ordinance!

"You are aware, that not only before but after the report was circulated, as a communicant in your church, I received through your own hands, the cup, thus practically illustrating my own views.

"In closing, permit me, in the spirit of kindness, to ask a single question; and that is, whether it would not have been kinder to me, one of your people, to have inquired of me, and ascertained my real views from my own lips, and if wrong, to have tried to set me right. I feel assured, had you reflected a little more, and taken counsel from the natural kindness of your *own* heart, this would have been the course; and in this wise you would have saved a world of difficulty.

I am, truly, yours,  
EDWARD C. DELAVAN."

ALBANY, Dec. 2d, 1836.

"E. C. DELAVAN, Esq.

"Dear Sir,—I certainly was surprised to learn that any *ex parte* statement in which I was concerned, and especially one which the New York Evangelist represented the Chancellor as saying could not be made public, "without producing crimination and recrimination," &c. should have been spread upon the public record of a society, without my being even informed of it, except through the newspaper. But I think you have overrated my *anxiety* on the subject; for however strongly I may at first have expressed my sense of the injustice of the act, I do not remember to have thought of it for the last month or two, unless it has been mentioned to me. I thank you for your courtesy in sending me the document, and am free to say, that I have no apprehension that it can do me any harm; and if it will be of the least use to you, I am quite willing it should stand 'without note or comment.'

"I am truly yours,  
"W. B. SPRAGUE."

"ALBANY, Dec. 3. 1836.

"Dear Sir,—I am not aware that I said any thing about your 'anxiety' on the subject of my communication; nor did I say how much or how little you had thought or spoken on the subject for the last month or two. I knew, however, that you had complained; and it was with a desire to give you an opportunity to defend yourself if unjustly assailed, that I sent you a copy. That you are willing that it should stand without note or comment, clears it from the charge brought against it. The motive of the Committee for recording it, was not



to do you harm or me good, but to give a plain statement of facts on a subject which had been misunderstood. Now that the public mind is free from excitement, it is due to the cause of truth that the statements and correspondence be published.

"Truly yours,

EDWARD C. DELAVAN."

**Results.**—When the friends of Temperance commenced their labors in the state of New York, there were about twelve hundred distilleries; now there are about three hundred. Still there are many good men, slow in advocating the cause. We would ask them, whether they would wish efforts to cease? Whether they would wish to see the nine hundred distillery fires, now extinguished, rekindled? Few would wish it—still by their opposition they would seem to wish it.—*T'm. Intell.*

#### AN INTERESTING SKETCH.

Early in last autumn I had occasion to travel in the north, and mingle much with all sorts of men and women. Sometimes disgusted with open and hardened wickedness, or pained by thoughtless levity, and almost wondering at the strange humors and inconsistencies of my fellow-creatures, shown in endless variety of characters; I mourned and laughed by turns. Sometimes refreshed and delighted by the genuine feeling and pure Christian simplicity, and active Christian principle exhibited in all the beauty of holiness, I went on my way, glean- ing, as I hope, something profitable for my own heart, and full of interest to the beloved fire side circles at home.

From the large, noisy, busy town of Newcastle, I wandered along the coast to the ruins of Tynemouth Abbey: and in meditative musings on days gone by, suggested by the venerable remains before me, I scarcely perceived the approach of evening, till the darkening horizon, where but one stream of golden light remained to tell how gloriously the blessed sun had sunk to his repose, warned me to retrace my steps. The screaming sea-bird seemed to reproach me as an intruder on her solitary way—the great ocean heaved darkly on, rolling forth volumes of mighty sound—making the sublimest of music. I could gaze on it, and listen to it forever! "The sea is His, and He made it." Surely it speaks in a special manner His wonders and His love! I marvel at those, I pity those, who see in it nothing but a dull and weary monotony. I could not make such understand me. Peace be with them! They have, I hope, their enjoyments—they shall not laugh or frown me out of mine.

Darkness gathered around me, the way was long and to expedite my return, I embarked at Shields, on board a steamboat. The deck was crowded with a noisy and motely group of colliers and market people, and I took refuge in the cabin below. There, in a dark corner, sat three poor women, who quietly and respectfully made room for me beside them. One was a Quaker; she had retired with characteristic modesty from the confusion that reigned above, and sat the picture of neatness and peacefulness—her hands folded across a gray shawl—waiting her emancipation from so uncongenial a situation. Her right hand neighbor had a sickly infant on her knee, and in piteous cries told the severities of its little sorrows. There was something in the appearance of the third that deeply interested me. She was dead- ly pale, her garb was of the poorest kind, and her wo-struck, though peaceful countenance, told of many sorrows meekly borne. In her hand she had a basket of tracts and little books for sale.

At the time of my entrance, she was endeavoring to pacify her neighbor's child, and to infuse some common sense into its mother. I joined my endeavors to hers, but in vain. "Well, sir," she said, "it is sometimes a bless-

ed thing to hear them cry, it shows there is strength to struggle. I have seen them when they could only morn —when I should have blessed the Lord for one such cry as this." "Our friend, said the quaker, "has been some- ly afflicted but I tell her the Lord is surely with her for she bows with the spirit of meekness."

I asked her story, it is the story probably of hundreds. She told it with all the simplicity of truth—with all the earnestness of misery.

"My husband was a book-binder, but his health left him. He worked in his bed when he was too weak to sit up. We sold our furniture to pay his doctor—but all would not do. He lay helpless in his bed for weeks, with hardly a rag to cover him. I, and my seven little ones, did what we could to earn a morsel of bread—my poor John could do no more! It was the Lord, and he was very merciful, for he sent a kind lady, who put my husband into the Infirmary. There he is well looked after, though if it had so pleased God I could love to nurse him myself. Oh! if he come back to me in health, I shall have more than I can desire or deserve.

About a month ago, three of my little one fell ill of the whooping-cough—they fell sick one by one—they coughed day and night—I would have given my life to ease their pain—but it was not to be so; I saw them die, one by one, and they looked peaceful when death was on them! I laid them side by side in the same grave and I tried to say, 'They are taken away from evil to come!' 'I shall go to them, though never can they return to me.' She stopped and with the back of her hand wiped away the tears from her eyes. I laid my hand on hers, and said, "Your dear children are happy, far beyond even what you could desire for them. They are in the hands of God; and He is with you in all your trouble. Underneath you is His everlasting arm supporting you. This is his doing. He must do well. Whom he loveth he chasteneth."

"I know it, I know it! she exclaimed. "Thank you, sir, for those blessed words. Yet ungrateful as I am, I cannot yet love His correction. I fear I do not say from my heart, 'Thy will be done'—not mine. I have yet another precious child sick at home, the pride of my heart, and a blessed daughter she has been to me, and I believe she must go, for death is in her sweet face. I thought when I left her this morning, I should hear her speak no more, but I was forced to seek a morsel of bread for her and myself.—And why should I desire to hear more words from her in this world? They cannot be better than her last. 'Dear mother,' she said, and smiled, all-suffering as she was, 'perhaps I shall be gone to heaven before you come back; but I shall find Jesus Christ there, and will pray him to come and comfort you, and take care of you.'

"O, sir, you are a kind Christian; if you have little ones at home, do not love them too well! May you find them again in health, and never know how hard it is to see their little dying agonies, and kiss their cold lips for the last time! Yet do not think I complain, I have much more than I deserve. Sometimes I have thought my heart would break, but it was wicked, no doubt—for God has never failed, in my greatest need, to raise up friends; and when I think of a happy eternity to come, I feel that the sufferings of this life are not worthy to be compared to it."

She ceased—and, shall I be ashamed to own it! my tears flowed fast; yet I scarcely blest the Christian's God, who can make his servants triumph even over misery like this. "Godliness is indeed profitable unto all things, having promise of the life that now is, and that which is to come."

Our little voyage was done. The time had been short. Yet our hearts were warmed with a kindness as of many years standing. With the sincerest interest and respect, I assisted my poor friend to disembark, and at parting put a few shillings into her hand, for the use of her jiva-



"There," she exclaimed, "did I not say right? the friend in need is sent me again. Sir, He will bless you, who receives the cup of cold water as given to himself. I will praise Him for you and for me: He will hear the blessing of her who was ready to perish. Oh, may heaven bless you now and forever."

She returned to her sad home and her dying child—sorrowful, yet always rejoicing," I, to my solitary inn, where in the visions of the night my meditations were sweet, for they rested on the reward of Christian sorrows meekly borne, on purified affections—on holiness, and happiness and heaven! Some struggling rays of comfort break through the deepest gloom, even in this dark valley; one by one, the rolling threatening clouds disperse—the sun of righteousness himself breaks forth at last, and all is meridian day!

Reader, are your best affections set on things above? If not, oh, where will your trembling soul find refuge in the bitter day of sorrow, in the awful hour of death? Lose not a moment, for "why will ye die?" Seek peace and secure happiness in the word and ways of God. He will not cast you out.

If you have laid up your treasure and fixed your heart in heaven, blessed are you;—you need no words of mine; you know and follow the paths of pleasantness and peace! Yet a little while, it may be, you must struggle and fight the good fight. The Christian armor brightens with the using. Victory, glorious victory, shall be yours, for the Lord is your shield! Eye hath not seen nor ear heard the things laid up for you. Rejoice then—always rejoice. You have waited for him, and in the day when the Lord of hosts maketh up his jewels you shall be his.

#### PREACHING AMONG THE INDIANS.

The following interesting statement was made at a late public meeting of the Western Foreign Missionary Society, holden at New York.

The Rev. Henry R. Wilson addressed the meeting. Mr. Wilson was a missionary among the Western Indians.

I received lately a letter from a missionary, describing a meeting of a Missionary Society among the Choc-taws, held at Mountain Fork. At the meeting seventy five dollars were paid down, and fifty more subscribed. Yet there is perhaps not a man here, who is not the owner of more property than the whole of that Society together. They procured the money by carrying the corn which their own hands had raised, on their backs, till they found a trader who would give them the money for it.

There are many thousands of these people who are accessible by the gospel; and who, even among the most savage tribes, become very deeply interested in the gospel, if they are approached in a proper manner. A fact in point. I went in company with three or four brethren, on a preaching excursion, to the towns of the Osages. At the first village we approached, we encountered a large company just returned from a victorious expedition against the Pawnees. They were intoxicated with success; they had destroyed a town and brought off six hundred scalps, together with a bag full of scalps of white men, supposed to belong to a party of Indian trappers who were missing, of which they had plundered the Pawnees.

As the Indians have the impression that the missionaries have some authority, as if they were agents of the United States Government, they will listen to us when we preach with apparent respect. Several addresses were made to them; and as may be supposed, mainly against war—this I soon found was unpalatable doctrine. Their ears were closed and their heads turned away, impatiently. No effect seemed to be produced, and the assembly was dismissed.

The Indians then prepared to hold a grand scalp

dance; this is a religious ceremony in honor of the god of war. The scalps were hung aloft upon a pole; and a large fire being kindled, they danced around it to the sound of rough music till midnight. The missionaries went to the lodge prepared for them to sleep; but they could not rest. Finding an interpreter, I returned to the revel. And taking an advantage of a pause in their dancing, I lifted my voice so as to be heard by them all, and exclaimed:

"I am for war! I want to make a war-party." (Here was a great shout.) "I am going to make a war talk. (Again they shouted;—when, alluding to their customs, I proceeded.) My text or starting point I will take from the good book. (Here again they shouted, as if rejoicing that a missionary and the good book were in favor of war: and they pressed close around me, listening with breathless attention. I proceeded and announced my text,) "Fight the good fight of faith;" after which I gave them a discourse of which the following is an outline.

1. Who is the leader in this war? Not Mad Buffalo nor other chiefs whom I named. But the Lord Jesus Christ. "And who was he?" burst from a thousand lips. Here I described the character and work of the Lord Jesus.

2. Who are the enemies? Not the Pawnees—not the Camanches, &c. &c. But their sins,—Satan—their own wicked hearts. Here I embraced the opportunity to describe their spiritual enemies.

3. What are the weapons of this warfare? Not the tomahawk—nor the scalping knife—nor the bow and arrow. But the Bible, prayer, &c. Here I described the weapons of spiritual warfare.

4. What is the victory for which they fight? Not to enjoy the scalp dance, &c. But eternal life—and here I spoke of the nature of heaven, as a holy and spiritual place.

I sought in this manner to preach the gospel to their conceptions; and for four hours, during which this scene continued, they forgot their amusement, and manifested not the least sign of impatience.

During this "talk," some of the shrewdest questions were put to me, denoting that I had to deal with quick and penetrating minds. While describing the crucifixion, I was interrupted by a chief, with this question, "Who killed the good Saviour? Was it the Osages?" "No." "The Pawnees?" "No," &c. "Then it was done by a white man, ah! brother, take care. White men are worse than Indians: Indians kill their enemies when they come to burn and destroy their wives and children,—but not their friends. But the white men killed their great friend. No Indian would kill such a good and kind being as you say Christ was."

In short they have minds capable of cultivation, and souls that can be renewed and saved. And when converted, they are among the most lovely Christians that I know, consistent, zealous, self-denying, in graces surpassing your piety, my Christian friends, and mine.

*The Foreign Missionary Enterprise.*—In this enterprise, the Congregationalists, Presbyterians, Methodists, Baptists, and Free Will Baptists, are at present heartily engaged. By the two denominations first named stupendous efforts are making to send the gospel to the heathen. The Baptists are doing a great work in Southern Asia. The Free Will Baptists have made a good beginning. They find it hard work at first, but it will soon be easier. The Methodists have commenced in South America, and in N. W. America. May Heaven smile upon and bless all.

*Zion's Herald.*

The wise man seeks the cause of his defects in himself; but the fool, avoiding himself, seeks it in all others besides himself.



## WESTERN FOREIGN MISSIONARY SOCIETY.

On Wednesday evening, January 11th, an interesting meeting was held in the Murray street church, in behalf of this rising Society.

The meeting, although not so large as was anticipated, was respectable in point of numbers and character.

After prayer by Dr. McAuley, the pastor, Hon. Walter Lowrie, Corresponding Secretary of the Society, gave a brief and lucid exposition of their principles.

Rev. Henry R. Wilson, Jr., then addressed the meeting. Mr. W. was a missionary among the Western Indians, under the care of the American Board, but is now preparing to go to Northern India, under the direction of the Western Board, and is the same gentleman who at the last meeting of the Synod of Philadelphia, devoted not only himself, but all his property to this work. He confined his remarks to the heathen in our own country, and gave a striking delineation of the condition of those Indian tribes which have not been brought under the influence of the gospel, contrasting it with the state of these where missionaries have labored. He also related numerous incidents to show that, by proper means, the whole of these tribes might be reached with the gospel. And the facts he named, with the tact he exhibited in dealing with the Indians, made us almost regret that he should leave a tried for an untried field.

Rev. John Lowrie, son of the honored secretary, having just arrived from India, gave in brief, an interesting view of the opening field for missionary labor in that country. We regret that our limits preclude a sketch of it, but hope to embrace an early opportunity of presenting this branch of the work more in detail.—*N. Y. Ev.*

## FINAL CONDITION OF THE COVETOUS.

Meditate on the final condition to which the lover of money is hastening. *The covetous, the man who is under the dominion of the love of money shall not inherit the kingdom of God.* In the present life he has a foretaste of the fruits of his sin. He is restless, anxious, dissatisfied; at one time harrassed by uncertainty as to the probable result of his projects; at another, soured by the failings of them; at another, disappointed in the midst of success, by discerning, too late, that the same exertions employed in some other line of advantage would have been more productive. But suppose him to have been through life, as free from the effects of these sources of vexation as the most favorable picture could represent. *He shall not inherit the kingdom of God.* He may not have been a miser; but he was a lover of money. He may not have been an extortioner; but he was a lover of money; he may not have been fraudulent; but he was lover of money. *He shall not inherit the kingdom of God.* He has had his day and his object. He has sought and he may have accumulated earthly possessions. By their instrumentality he may have gratified many other appetites and desires. But he did not seek first the kingdom of God; therefore he shall not obtain it. He loved the world; therefore he shall perish with the world. He has wilfully bartered his soul for money. In vain is he now aghast at his former madness. In vain does he now detest the idol which he worshiped. The gate of salvation is closed against him. He inherits the bitterness of unavailable remorse, the horrors of eternal death.—*Rev. T. Osborne, A. M., 1814.*

## POPERY AND PROTESTANTISM CONTRASTED.

A few months since, a number of Roman Catholics in this city proposed to form a debating Society, and announced their intention, we believe, in some of the public prints. The Roman Catholic Bishop hearing of it, and supposing the plan included the discussion of religious questions, issued his bull warning all good Catholics not to join the association. The bishop's bull was taken up by a Protestant writer, in the Journal of Commerce, un-

der the signature of "Obsta principiis," and made the subject of some severe remarks, to which another writer under the signature of "Catholicus" replied, and in his reply undertook to maintain that *the Roman Catholic Religion is as friendly to civil and religious liberty as Protestantism.* We have not room for the details of the controversy. Suffice it to say, that Catholicus has at last withdrawn from the combat, and that his Protestant opponent, in the Journal of Commerce of Thursday, winds up his concluding number with the following coup de grace:—*N. Y. Obs.*

Is the question settled, Catholicus? Perhaps you yet doubt. Come then, sir, let me cite the *circumstances of this controversy* as proof of the native inherent liberty of Protestantism. You have had some experience here in this Protestant land, the head-quarters of Protestantism, and I too have had some experience in Rome, the head-quarters of popery. Come, let us compare notes. You are a Papist, you live in a Protestant community. The overwhelming majority of the millions of this nation are Protestants. You dwell in their midst unmolested, you go in and out at your pleasure, you may proselyte whom you can to your political or religious faith, (provided you touch not their civil rights,) you may establish without license your journals, and publish what you will; you even find Protestant journals freely open for you to discuss and spread your own opinions; you write and debate what you please, (save only, be it remarked, what your own bishop forbids,) you may even denounce the system which gives you this freedom, and throws the shield of his protection over you; yea, you may attempt to extinguish this Protestant torch of liberty, the *every light by which you write*, and no one even inquires who you are, or opposes to you any other force than the force of argument.

Now, Sir, come with me to Rome. At the court of the Pope we shall be likely to know what popery is.—Let a Protestant attempt to do any one of these acts *there*, which you may freely do *here*, and he would have leave to cross the frontier in 24 hours; if he resides there, he dwells in the midst of spies; all his words, all his actions are watched, and faithfully reported; he feels the government all about him, false keys and domiciliary visits give the police access to his papers; examiners at the post office, to his letters; his least attempt to change the faith of a Roman, is known, reported, and rebuked; and think you he could publicly or privately discuss in Rome whether the Roman faith be favorable to liberty? Liberty! The word uttered loud in the streets would startle the passers by as if it were a cry from the sepulchre of Brutus beneath their feet; and the dungeons of St. Angelo would prevent the indiscreet utterer of a word so antiquated, from again disturbing the nerves of his Holiness. And if he would write, how shall his opinions be made public? Through what newspaper? Two miserable censor chained journals, starved spectres from the tomb of the press, the Diario di Roma, and the Notizie del Giorno, each the size of a sheet of letter paper, filled with the thousand-times repeated details of prosing ceremonies, the movements of his Holiness and the cardinals, and the meagre gleanings of *safe* intelligence, are all that Rome can boast; and for public discussion, Rome knows not the words, in politics or religion. True, he may discuss, but it must be a subject of such paramount importance as the rival merits of two opera dancers, or the comparative excellence of last Sunday's bull fight, and that of the Sunday before.

## ROMAN CATHOLIC DISCUSSION IN CINCINNATI.

The Cincinnati Whig of the 13th inst. announces that a public discussion was to commence in that city on that day, between the Rev. Mr. Campbell, (Baptist,) and Bishop Purcell (Catholic,) on the subject of the soundness of the Catholic faith. It was expected to be inter-



ing and to attract large audiences. The following communication from Mr. Campbell, published in the Whig, exhibits the points of the controversy.

In order to meet, as far as possible, the arrangements entered into yesterday, for conducting the contemplated discussion for the period of seven days, [Sunday excepted] and if practicable, to make one proposition the burden of each day, we have endeavored to engross the nine then of each day, in the following order.

## POINTS AT ISSUE.

1. The Roman Catholic Institution, sometimes called the "Holy Apostolic Catholic church," is not now, nor was she ever, catholic, apostolic, or holy; but is a sect in the fair import of that word, older than any sect now existing; not the "mother and mistress of all churches" but an apostasy from the only true, apostolic, and catholic church of Christ.

2. Her notion of apostolic succession, is without foundation in the Bible, in reason, or in fact, an imposition of the most injurious consequences, built upon the opinions of interested and fallible men.

3. She is not uniform in her faith, or united in her members; but mutable and fallible, as any other sect of philosophy or religion, Jewish, Turkish, or Christian; a confederation of sects under a politico-ecclesiastical head.

4. She is the "Babylon" of John, the "man of sin" of Paul, and the empire of the youngest horn of Daniel's sea monster.

5. Her notions of purgatory, indulgences, auricular confession, remission of sins, transubstantiation, supererogation, &c., essential elements of her system, are immoral in their tendency, and injurious to the well-being of society, religious and political.

6. Notwithstanding her pretensions to have given us the Bible and faith in it, we are perfectly independent of her for our knowledge of that book, and its evidences of a divine original.

7. The Roman Catholic religion if infallible and unsusceptible of reformation as alledged, is essentially anti American, being opposed to the genius of all free institutions, and positively subversive of them—opposing the general reading of the Scriptures and the diffusion of religious knowledge among the whole community, so essential to liberty and the permanency of good government.

A. CAMPBELL.

Cincinnati, 13th Jan. 1837.

*Extract from a Communication in the Christian Witness.*

Not long since, a distinguished foreigner visited the city of Baltimore, in order to ascertain its intellectual and moral condition. He was surprised to find the Bible excluded from the common schools, by the influence of the popish priesthood; upon which he remarked, that all the protestant churches, and all the gospel preaching in Baltimore could not counteract the evil of shutting out the word of God from the rising generation, and thus preparing them for the baser bondage, and the servile fear of an ambitious and usurping priesthood. In illustration of this, we ask, what makes the mighty moral contrast between New England and South America? South America, in soil, climate, products of the earth and all the physical elements of national power, greatness, and influence, is incomparably superior to New England. But what is the intellectual and moral influence of the South American people on the rest of the world? Nothing. While the intelligence, industry, enterprise, and Christian effort of New England men, are felt as benefits and blessings over all the earth. And this from a population of two millions, occupying a comparatively churlish soil, and living under an ungenial sky. Place thirty millions of New England people in South America, and the whole world would soon shine by the reflected light of their benignant influence.

Why this contrast? Because New England is protestant, and receives, believes, obeys, proclaims, and circulates the Bible; while South America is popish,—denied all access to the pure and adulterated word of God; governed, goaded, guided by an unhallowed priesthood, which enslaves the bodies and makes merchandise of the souls of all its votaries and victims.

From the Essex Gazette.

## "THE BILL OF ABOMINATIONS."

Lines written on the passage of Pinkney's Resolutions in the House of Representatives and of Calhoun's Bill of Abominations in the Senate of the U. S.

Now by our father's ashes!—where's the spirit  
Of the true hearted and the unshackled gone!  
Sons of old freemen, do we but inherit

Their names alone?

Is the old Pilgrim spirit quenched within us?  
Stoops the proud manhood of our souls so low,  
That Mammon's lure or Party's wile can win us,  
To silence now?

No—when our land to ruin's brink is verging,  
In God's name, let us speak, while there is time!  
Now when the padlocks of our lips are forging

SILENCE IS CRIME.

What! shall we henceforth humbly ask as favors  
Rights all our own!—in madness shall we barter  
For treacherous peace, the freedom nature gave us,  
God and our Charter?

Here shall the statesman seek the free to fetter?  
Here Lynch law light its horrid fires on high?  
And in the church, their proud and skilled abettor  
Make truth a lie?

Torture the pages of the hallowed Bible  
To sanction crime and robbery and blood,  
And in oppression's hateful service, libel  
Both man and God?

Shall our New England stand erect no longer,  
But stoop in chains upon her downward way,  
Thicker to gather on her limbs and stronger  
Day after day!

Oh no! methinks from all her wild green mountains—  
From valleys where her slumbering fathers lie—  
From her blue rivers and her swelling fountains,  
And clear, cold sky!

From her rough coast and isles, which hungry ocean  
Gnaws with his surges—from the fisher's skiff  
With white sail swaying to the billow's motion  
Round rock and cliff—

From the free fireside of her unbought farmer—  
From her free laborer at his loom and wheel;  
From her brown smith-shop, where beneath the  
hammer,

Rings the red steel!

From each and all, if God hath not forsaken  
Our land, and left us to an evil choice,  
Loud as the summer thunder-bolt shall waken  
A PEOPLE'S VOICE!

Startling and stern!—the northern winds shall bear it  
Over Potomac to St. Mary's wave;  
And buried Freedom shall awake to hear it  
Within her grave.

Oh—let the voice go forth—the bondman sighing  
By Santee's wave—in Mississippi cane,  
Shall feel the hope, within his bosom dying,  
Revive again.

Let it go forth! The millions who are gazing  
Sadly upon us from afar, shall smile,



And unto God devout thanksgiving raising  
Bless us the while.

Oh, for your ancient freedom, pure and holy,  
For the deliverance of a groaning earth,  
For the wronged captive, bleeding, crushed and lowly,  
Let it go forth!

Sons of the best of fathers; will ye falter  
With all they left ye periled and at stake?  
Ho—once again on Freedom's holy altar  
The fires awake!

Prayer—strengthened for the trial, come together,  
Put on the harness for the moral light,  
And with the blessing of your Heavenly Father,  
MAINTAIN THE RIGHT.

#### PRAYER A SPIRITUAL BAROMETER.

When we awake out of sleep our wants begin, and our desires are stirred up for the supply of them. Few things mark spiritual life more distinctly than the earnest desires of the heart after spiritual blessings. When a christian awakes to life, then the breath of prayer proves that life. We may say of every worldly man, he knows not real communion with God in daily prayer. We may say of every christian, "he prayeth." This is indeed the spiritual barometer of the soul. Whatever outward storms, whatever clouds and darkness may surround him, if the barometer of prayer be steadily rising, his soul is on the way to brighter and fairer, and happier days. My brethren, what are your prayers? What can your closets testify as to retired, fervent, continued pouring out of your souls before God? Do you make all your requests known unto him? This is the evidence that your souls live. When a man wakes up with returning light and life, he rises and goes forward, entering on his labors, and pursues them thro' the day. The christian, too, has a great work, he "labors not for the meat that perisheth, but for the meat that endureth to eternal life, which the Son of Man giveth." And O, what exertion is here requisite!—Look at the racer, how he strains every nerve; look at the wrestler, how all his muscular strength is required; look at the warrior, does he sleep in all the energies of the conflict? We run, we wrestle, we fight for life and salvation; we contend not for "a corruptible but for an incorruptible crown." Every thing is at stake; we have mighty enemies: we are weak, and all would be lost, had we not an Almighty Helper. It is his grace alone that raises us from all our falls, preserves us from being completely overthrown, and upholds us still, and enables us to go on, "faint yet pursuing." My brethren, if you never felt that religion called for all our efforts, that it was a work wrought in us by the mighty power of God, and manifesting itself in all good works to man, you know not yet the true character of the religion of the gospel. We live in a world, the very air of which is, as to spiritual things, full of heaviness and drowsiness. Seldom do men get stirred and animated, and roused by those around them. We generally live in the chilling, freezing, benumbing and deadening atmosphere of this world, and too often ourselves catch the spirit of slumber; but let us remember we must press into the kingdom. "The kingdom of heaven suffereth violence, and the violent take it by force."

Bickersteth.

INDUSTRY.—"There is one precept," says Sir Joshua Reynolds, "in which I shall be opposed only by the vain, the ignorant, and the idle. I am not afraid that I shall repeat it too often. You must have no dependence on your own genius. If you have great talents, industry will improve them; if you have but moderate abilities, industry will supply their deficiency. Nothing is denied to well directed labor; nothing is to be obtained without it."

#### RELIGIOUS INTELLIGENCER.

NEW-HAVEN, FEBRUARY 4, 1837.

#### APPEARANCE OF EVIL.

There are at present, within the narrow circle of our acquaintance in this State, eight or ten places visited with a refreshing from the presence of the Lord. It seems as though the Lord were about to do great things for us. In view of present indications of the divine favor, it becomes every professed Christian to prepare the way of the Lord. Not only should we abstain from the grosser vices which pollute men and dishonor God, but even the very appearance of evil should be put away. Every one should make it manifest by his daily walk and conversation that he has been and is now with Jesus. None should make that display in his dress which will lead others to think he is more attentive to his body than his soul. All should carefully avoid the amusements of the season—such as parties for riding and sporting. There is in them at least the appearance of evil. It seems as though they who follow such things actually love them. And when Christians refrain from worldly indulgences, they should not manifest sorrow that they cannot enjoy them—express their approbation of them, and regret that they must refuse them on account of some who are righteous overmuch. By so doing they countenance the wicked in all their excesses, or have at least the appearance of evil. The sorrow and heaviness of the Christian's heart should be, like Paul's, on account of the lost and ruined condition of sinners. His heart's desire and prayer to God should be continually that sinners may be saved. If his sorrow and heaviness and anxiety are about the world and its pleasures, he exhibits at least an appearance of evil.

Not only so; but there is really evil. Social intercourse is well enough—is important and eminently useful when properly conducted. But such as is generally sought, among young people especially, fosters any thing but the spirit of religion. There is the vain conversation, the loud laugh, the sumptuous entertainment, and the midnight hour;—these are among the *unfruitful works of darkness*. They are hostile to the spirit of grace. Such things often stop a revival of religion, but never promote one. We have known persons to lose their serious impressions, but never to become serious in such scenes.

Furthermore, professors are greatly injured by thus conforming to the world. If they don't enjoy festivity and mirth, they are very miserable while engaged in them. If they do enjoy them, they most surely lose their relish for religious duties. They cannot serve God and mammon. By turning aside to the service of mammon they lose their interest in the service of God. They can't read their Bibles and pray in their closets with any delight. How can they, exhilarated by worldly pleasures or exhausted by protracted indulgence? If they go to their closets it is under the lashes of conscience and the fear of neglect, and not because their hearts lead them. Should an angel drink of the cup of worldly pleasure, he would lose his taste for the waters that flow by the throne of God. When one, in obedience to the divine will, exposes himself to danger, God will protect him.



even in the midst of the fiery furnace; but when he rushes into temptation he cannot look for help from above. If he take coals of fire into his bosom, let him not expect the laws of nature to be suspended to favor his rashness, — *he will surely be burned.* So will it be with the worldly professors. They may pray not to be led into temptation—to be delivered from evil; but if they court the friendship of the world, temptation will overtake them and will befall them.

Every professor should remember he is a representative of Jesus Christ, and should therefore inquire *how Christ would act in his place.* All should have the spirit of Christ—all must have it, for *if any man have not the spirit of Christ he is none of his.* At this critical time especially, every good person should most carefully imitate Him *who was holy, harmless, undefiled and SEPARATE FROM SINNERS.*

NOTICE.—The Editor of the Presbyterian is requested to correct an error occurring in a communication signed "Neo-Eboracensis," in his paper of the 28th January.

It is NOT TRUE, that the Christian Spectator is about to be emerged in the Biblical Repository; and as a matter of justice it is hoped that as prominent a place will be given to the denial, as the "Caution" so kindly volunteered.

#### For the Intelligencer.

##### WHICH EVENING SHALL I KEEP HOLY?

This is a question of some importance and needs to be settled. Some observe Sabbath evening—some Saturday—some both and many neither. The great point in relation to the Sabbath is to consecrate a *seventh* portion of time to God. But there is a time when the Lord's day begins and when it ends. There is an evening as well as a morning. About the morning all Christians are agreed. On the evening they differ—in practice, if not in sentiment. Thus they disturb one another and have but *half* a Sabbath for the peaceful, uninterrupted worship of God.

The evening is as important as the morning. God appointed the day—the whole day, and he is as jealous of one part of his day as of any other. We might as well be indifferent about the day as about any part of it. But if Christians were indifferent about the day, some observing one day and some another, who does not see that the will of God would be disregarded, the great object of his day defeated, and the Sabbath itself soon abolished? The tendency to these dreadful evils is now just in proportion to the disagreement of Christians about any part of holy time. In appointing this time God meant some *particular evening* as well as morning. By being indifferent about the evening therefore, Christians are indifferent about the will of God; they interrupt each other and do much to make a part of God's holy day like other days. It should then be a serious question with every friend of religion—**WHAT EVENING SHALL I KEEP HOLY?**

Before giving our reasons for any particular evening, we would observe that the will of God seems to be as explicit and clear about one part of holy time as another—*about the evening as the morning.*

In favor of keeping SATURDAY EVENING AS HOLY TIME we offer the following considerations.

1. The Jews were required to observe as holy the evening preceding the seventh day. They reckoned time from sunset to sunset. They were not permitted to attend to any secular affairs after sunset on Friday. To these they did feel at liberty to attend after sunset on their Sabbath. The instructions of Nehemiah and the other prophets show that the Jewish practice in this matter was governed by the will of God.

'But the day is altered—we don't keep the Jewish Sabbath.' True, it is changed to commemorate a greater work than creation; but is the *time when a day begins* altered? Not as we can find. Paul preached Sunday evening—do not the continued exercises of Sunday show the evening of *that day* to be holy? True, he preached that evening and many other evenings, but that does not prove that Paul did not keep Saturday evening holy. We delight in religious services on Sunday evening, but we are inquiring which evening the Bible makes holy.

2. Our Pilgrim Fathers kept Saturday evening as holy time. Arrangements were made to have all secular business closed at sunset on Saturday. Nothing but works of necessity and mercy were allowed till after sunset on Sunday. Their most pious descendants have done likewise. President Edwards always had a season of worship in his family at sunset on Saturday to welcome the commencement of holy time.

3. The Festivals among different nations and religious sects afford another consideration. The Chinese make a great day of New Year. The celebration begins at sunset the day before. We have spoken of the Jews already. The Romish and Greek churches begin their holidays at the same time. Episcopalians regard the 'Eve' as an important part of 'Christmas.' But when is 'Christmas Eve?' We need not ask it is the eve *before* Christmas. Now what does this prove? Two things which we wish to be noticed: one is, that the *evening* is an important part of a day: the other, that somehow the world have learned the sacred order—*The evening and the morning make a day.*

4. We plead for *Saturday evening* as a season of preparation for the Sabbath. God has made this holy time. But were it not so, we would urge a religious observance of this evening for the sake of its influence on the following day. It was the remark of an eminent physician, who was recently called to his rest, that when he spent Saturday evening in a religious manner he was profited by the services of the Sabbath; but when called away that evening he was in a bad frame next day. What Christian has not found the same true in his own experience?

5. We plead for *Saturday evening* because if that is not observed none is *constantly and conscientiously*.

If a religious meeting is held where it is very convenient to be present, some will observe Sunday evening in a sacred manner. But suppose there is no such exercise. What is the employment of those who profess to observe the evening following the Sabbath? Do they not devote it to social visits, settling accounts, or planning business for the coming week? This is not Sabbath keeping but *Sabbath breaking* according to the Bible, Is. lviii. The truth is, if men can pass along without heeding the prac-



tice of former Christians and what the Bible says about Saturday evening, they will not find it difficult, under almost any circumstances, to keep conscience still Sabbath evening. If they can travel or work till a late hour on the former, they can at least prepare to do so on the latter. So far as our observation extends in town and country, we find sacredness attached to Saturday evening or none.

Some perhaps will say, 'We formerly observed Saturday evening but have changed and are now keeping Sabbath evening.' We are aware that some have done so, and that induced us to write this article. That however is no reason why you should continue. You may have changed your course without light. You may have wandered from the right way of the Lord. The only questions for you to consider are, Ought you not to change back again? Will you not change?

You may add, 'It is convenient to do business Saturday evening—every one is at liberty then and must have this time to provide supplies and arrange his domestic concerns.' Ah! this is the secret of the wide departure from the custom of our fathers and the revealed will of God. No new light has been discovered, but some have given up Saturday evening to accommodate men! This may have been desired in the days of Nehemiah; but when he restored the worship of God in Jerusalem he held the Sabbath specially sacred. He drove out all that came to market—restrained the inhabitants and shut the gates as soon as the gates began to be darkened before the Sabbath. At sunset before the Sabbath all secular business stopped: so it should be now. 'But it is written in the New Testament the Sabbath was made for man.' True; but not for man to violate. Suppose those who fish, hunt, go to market and trade on the Sabbath should quote this in justification of themselves—would it be in point? Alas! this temporizing accommodating spirit. This spirit of worldliness has stolen through the very vitals of the church, and is now making its way into her most sacred enclosures. Spirit of the Lord! raise up a standard against it.—God has made the Sabbath for man: it is for his life to observe it. He has appointed the day and the time of its beginning. Let us remember it all.

In conclusion, we call upon all to close their worldly business at sunset before the Sabbath day. Let the merchant shut his store and the mechanic his shop; let the farmer leave his work and the traveler his way; let all turn aside from their own ways, and remember THE WHOLE OF THE SABBATH DAY, TO KEEP IT HOLY.

PASTOR.

#### THE CHURCHES IN NEW HAVEN.

Soon after the commencement of the present year, the attention of the Congregational churches in this city was, by the pastors, directed to the inquiry, "What ought these churches to do more than they are now doing for the promotion of the kingdom of Christ in this City?" At the request of the pastors, delegates were appointed from each of the four churches, to meet in conference for the purpose of examining this question. The result of this conference, as communicated to the churches, included, first, the specification of several important duties, the neglect of which seemed to hin-

der the prosperity and progress of the kingdom of Christ in this community; next, the recommendation that the churches should unite in a day of humiliation, fasting, and prayer, on account of these short comings; and finally, the proposal of a system of permanent effort. In all the churches this report was received, and after prayerful deliberation and discussion, was adopted with great cordiality and harmony of feeling.

Thursday of last week was the day agreed on to be observed as a day of humiliation. According to previous arrangements, each church met by itself in the morning for prayer and other suitable religious exercises. At 2 o'clock, P. M. a "general assembly" was held in the Center Church. After singing, reading the Scriptures, and an appropriate address, the members of the four city churches united in a prepared form of confession, and in the renewal of their covenant vows. Prayer followed, and the singing of the 32d psalm; and then some 1600 disciples united in the communion of the Lord's Supper.

In the evening, the solemnities were closed by a sermon from one of the pastors.

Probably none who were present will ever forget the day. Instead of attempting to describe the deep and tender feeling which accompanied all the services, we subjoin the form of confession and renewal of covenant which was used on the occasion.

We, the members of the Congregational Churches in this city, here assembled with one accord in one place, to seek the face of our covenant God, with fasting and humiliation and prayer, desire now humbly and unitedly to confess to God, to each other and to this witnessing congregation, that we have sinned and come short of the glory of God. We confess that in many things we have offended and given occasion to the adversaries of the gospel to speak reproachfully. We confess that our zeal in the service of Christ, has been languid, and our efforts feeble and backward. We confess that in our thoughts and affections and purposes, there has been too much regard for our selfish and secular interests, and too little regard for the kingdom of God and his righteousness. We confess that our manner of living has been too much according to the fashions and beggarly principles of this world. We confess that we have looked too much at the things which are seen and which are temporal, and too little at the things which are not seen and which are eternal. We confess that we have not maintained that intimacy and constancy of communion with God, which is both the highest privilege and the most necessary duty of every reasonable being. We confess that we have not in all things followed Jesus Christ, denying ourselves and taking up the cross, as becometh those who have been redeemed with his precious blood. We confess that by our coldness and slothfulness, and by the indulgence of selfish and worldly affections, we have grieved that Holy Spirit of God whereby, we trust, we are sealed to the day of redemption.

More especially, we confess that as individuals we have not given all needful diligence to grow in grace and to make our calling and election sure. While we have been conscious of many deficiencies and remaining corruptions—while we have been continually coming short in respect to many duties of personal, family, and social religion—while temptations have often overcome us through the weakness of our faith, so that under the influence of an unholy fear of man, or of an unholy pride, or by the excitement of some perverse and sinful passion, we have done the things which we ought not to have done, to the dishonor of our God and Saviour—and while we have



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had continually, in the word of God and in the ministrations and ordinances of the gospel, multiplied means of sanctification, and strengthening, and spiritual growth, we have not, with due earnestness and diligence, sought to purify our hearts by obeying the truth through the Spirit. Thus we have to acknowledge—and we would confess, with confusion of face and brokenness of heart, that through our guilty negligence, the holy Sabbath, the preached word, the privilege of communion with the saints, and the blessed memorials of our Saviour's death have not availed, according to the fullness of God's mercy, for our sanctification and growth in grace. In this we have sinned against God our Father, against Jesus Christ who came to redeem us from all iniquity, against the Spirit of all grace and consolation, and against our own souls.

Again, we confess that as fellow disciples, united in faith and worship, and continually, associated in various relations, we have not, with due zeal and affection, sought each other's spiritual welfare. We have not inquired one of another, as we ought to have done, how it has been with our souls. We have not sought, with due carefulness and kindness, to bear each other's burdens, to cheer and warn each other by speaking of the glorious things of the kingdom of God, to strengthen each other in weakness and temptation, to comfort each other in sorrow with spiritual consolation, to take sweet counsel together touching our duties and perils, or to provoke one another to love and good works. We have not improved aright our frequent opportunities and occasions of coming together for mutual edification in prayer and conference. We have not watched over each other as we ought to have done, exhorting one another daily lest any be hardened through the deceitfulness of sin, and looking diligently lest any fail of the grace of God. We have reason to fear, that through our negligence in this matter, some who might have believed to the saving of the soul, have drawn back to perdition. Thus we have sinned against each other, and against the God of our salvation.

We confess furthermore, that as sister churches we not duly sought each other's prosperity, or regarded each other's interests as our own. Though God of his grace has kept these churches from the scandal of contending with each other, and has enabled them to walk together in peace, and in some happy measure of mutual confidence and affection, we have not in time past united our counsels and efforts as we ought to have done, for the advancement of the kingdom of God within us and around us; and we fear that there have been among us censoriousness, and pride, and unholy emulation, and many unkind and self-exalting thoughts towards sister churches. We look to Him who is head over all things to his church, and we acknowledge that we have sinned against Him, and against the generation of his people.

We confess yet again, we have been wanting in duty toward those of our families and friends, who, though they resort to the house of God with us, and hear the gospel, are yet living without God in the world. We have not followed them as we ought to have done with expostulation and entreaty and tears, beseeching them to repent and lay hold on eternal life. We have seen them on their way to death neglecting the great salvation, and alas! how little have we done to persuade them and to deliver them. Thus we have sinned, and we have reason to tremble and to be confounded lest the blood of their souls be found upon our hands. We confess our sin, to each other, to all these witnesses, to God the judge of quick and dead, and we pray to be delivered from blood-guiltiness.

Once more, we confess that as individuals and as churches, we have not caused the light of the gospel to shine in this city according to our ability. We have too much neglected the many around us who refuse to remember the Sabbath day to keep it holy, who come not with us into the house of God, and who under the shadow

of our temples live and die without even the form of religion. We have not carried the gospel to them, into their dwellings, with kind and persevering invitations, and with the performance of all the duties which, as christian neighbors and friends, we owe them; but we have slothfully and foolishly waited for them to come of their own accord inquiring after God and the way of life. Thus while we have slept, the enemy hath sowed tares. Thus, through our guilty negligences, impiety and the profane contempt of all God's institutions, have greatly increased. For this sin we take shame to ourselves this day, and ask the forgiveness of our God, whose name is blasphemed all the day long on our account.

And now, confessing these and all our sins, we flee for refuge to the mercy of God in Christ. We look to him who is our advocate with the Father, even Jesus Christ the righteous. We have pierced him—we have wounded him in the house of his friends—yet in our guilt and shame, to whom can we go but to him who once for all bore our sins in his own body on the tree. The blood of Christ who through the eternal Spirit offered himself without spot to God, shall cleanse our conscience from dead works to serve the living God.

Thus, repenting and believing, we renew that holy covenant with God in Christ, and with each other, which in time past we have so often violated. Through Christ strengthening us, without whom we can do nothing, we do here in the presence of God, of witnessing angels, and of the assembly of our fellow sinners, profess and promise anew to renounce those sins which we this day acknowledge, and all the worldly and ungodly affections wherein in time past we have walked. We do anew give up ourselves to that God whose name alone is Jehovah, Father, Son and Holy Spirit, the one only true and living God, to cleave to him as our chief good, to serve him always, and to be his and at his disposal in all things, as becometh his covenant people forever.

We do also give up ourselves anew to Jesus Christ our Lord, avouching him to be our Supreme teacher, our only priest and propitiation, our great king and law-giver; and, relying on his grace, we covenant with him anew to be his disciples, to follow him in all things, and to be taught and governed by him in all our relations, condition and conversation in this world.

We do also, thus unitedly and with this renewal of our vows, give up our offspring to God in Jesus Christ, avouching the Lord to be our God and the God of our children, and humbly adoring the grace of God that we and our offspring with us may be looked upon to be the Lord's.

We do also renew our engagements one to another in the Lord, as fellow disciples, and fellow heirs of the grace of life, promising to walk together, as churches, in the worship of God and the ordinances of the Lord.—We covenant anew to watch over each other's souls; to seek each other's spiritual welfare; to provoke one another by word and deed to love and good works; and according to our several relations, abilities and opportunities, to aid each other, as individuals and as churches, in all the duties, difficulties and conflicts, appertaining to our militant, and especially in efforts to do good to the needy, to instruct the ignorant, to reprove and warn the thoughtless, and to bring the impenitent and unconverted to the saving knowledge of him in whom our souls have trusted.

These engagements we make, not in our own strength, for in us, that is in our flesh, there dwelleth no good thing. And that we may keep this sacred covenant, and all the branches of it, inviolate for ever, we desire to deny ourselves, and to depend wholly upon the power of the Eternal Spirit of grace, and the free mercy of God, and the merit of Christ Jesus; and where we shall fail, there to wait on the Lord Jesus for pardon, acceptance and healing, for his name sake,—to whom be glory in the church, world without end. Amen.



*From the Journal and Luminary.*

"I WILL THINK ABOUT IT."

Well, that is better than nothing, for thought often begets feeling, feeling conviction, conviction conversion, and conversion leads to God.

You will think about it! And is that all you will do? Had you mountains of gold or hills of silver, they would be lighter than vanity, when balanced against the value of the soul. Its price is above rubies, whether it is measured by the cost of its redemption, the eternity of its duration, or its boundless capacities of pleasure or pain.

Had you half a million at stake, and it were doubtful whether you would gain or lose it, would you do nothing but think about it? Or were you invited by an angel to spend next week in heaven, there to eat of the tree, and drink of the water of life, there to behold uncreated glory, and sing the "new song," would you do nothing more? You have more than a half or a whole million at stake, and the probability is, that you will *lose all*. Next week you may be a glorified spirit, or a spirit lost; and all you will do is to think about it!

Felix did just so. He thought while Paul preached,—he thought after he sent him away, and he *thinks* still. O, could you *hear him think*—"How have I hated instruction and despised reproof!"

And so did the rich young man. Christ told him to sell what he had—to give to the poor, and follow him.—But he thought of his morality,—of his money,—and went away sorrowful. He went away to *think*, and he is thinking yet.

And there was another rich man who thought. He thought about his farms, and his fruits,—of pulling down his small barns and building greater. He thought of much goods and of many years,—of ease, of eating, and drinking, and being merry. And he thought of his soul just enough to promise it what was not his own—just as Satan promised Jesus. And God thought too. He thought to call him a fool, and to demand his soul that very night.

And you will think about it? I know you will. But when? While it is an accepted time, and a day of salvation? While God calls, Christ invites, the Spirit strives, and conscience warns—while

"Mercy is found, and peace is given!"

When? When disease has turned your cheek pale; dimmed the luster of your eye; weakened, if not destroyed your mind, and is fast cutting the cords of life?

You will think about it! I know it. And I wish you to do it while thought may be of some avail. A convict on being removed from one prison to another, was asked, how he liked his new home. Not at all, was the reply. Are you not clothed and fed as well here? Yes, better. Is your labor harder? No, not so hard. Are you not treated with kindness? Yes. Then why not like it? Because I am allowed to speak to no one. I go to the table, and sit and think. I go about my work all day to think. And at night the iron door shuts me in my solitary cell to think! think!! think!!! and I cannot endure it."

Ah! he should have thought before an iron necessity compelled him so to do. And so should you think seasonably, and act too. It will be sad thinking in the prison of despair.

"Death, at the farthest, can't be far:

Ah! think before thou die."

#### HOLINESS OF INTENTION.

This grace is so excellent that it sanctifies the most common action of our lives; and yet so necessary, that without it the very best actions of our devotion are imperfect and vicious. That we should *intend* and *design* God's glory in every act we do, whether it be natural or chosen, is expressed by St. Paul, "whether we eat or

drink, do all to the glory of God;" which rule, when we observe, every action of nature becomes religious, and every meal is an act of worship. *Holy intention* is to the actions of a man, that which the soul is to the body, or form to matter, or the root to the tree, or the sun to the world, or the fountain to a river, or the base to a pillar. For without these the body is a dead trunk, the matter is sluggish, the tree is a block, the world is darkness, the river is quickly dry, the pillar sinks into flatness and ruin, and the action is sinful, or unprofitable and vain.

*Bp. Jeremy Taylor.*

*From the Buffalo Spectator.*

#### STATE OF RELIGION IN THE REGION OF BUFFALO.

*Buffalo.*—A succession of meetings have been held every evening for about two weeks in the Pearl-st. church in this city, which are attended with considerable interest. A spirit of inquiry on the subject of salvation has been awakened. The meetings are well attended and much solemnity and conviction pervades the minds of the people. A number of conversions, it is believed, have occurred. The state of things is more interesting at the present time than at any former period.

The preaching has been principally by Rev. Mr. Lord, the pastor. Rev. T. M. Hopkins, is now assisting for a few days.

There is also an interesting state of things in the S. School of the First Church. At the last Sunday School Concert, five conversions were reported. Many others are said to be very serious and inquiring.

*Dunkirk.*—The protracted meeting recently held at Dunkirk, was attended with very happy results. A large number have been added to the Lord.

*Fredonia.*—A meeting commenced at this village a few days since. The influence of the revival at Dunkirk had extended to this church, and a good meeting is anticipated. Brother Orton is laboring with the pastor.

*Lockport.*—The following is the postscript of a letter received from Lockport, dated Jan. 17.

"We are making an effort in a feeble way, with a small portion of the church, for the salvation of sinners. The Lord had appeared in mercy, and a few souls, we humbly hope, have submitted to God on the terms of the gospel. We still continue the effort. May the Lord make signal displays of his power and grace.

Yours, &c.

*Revival in Abington, Con.*—A brother residing in Pomfret informs us, that a work of the Holy Spirit has been progressing for more than three months among the people of the parish of Abington in that town. A goodly number of souls are hopefully converted to the faith of the gospel, but none have as yet united with any church.

By a letter from the Literary Institution at Suffield, we also learn that interesting meetings are granted to them, and one or two have found the Saviour precious. Will the pious friends of the Institution suffer us to bespeak a union of their fervent prayers with those of the Principal, "that they may see still greater displays of God's power in the conversion of sinners."—C. Sec.

We insert the following obituary from the regard we have to the deceased, and the satisfaction of his friends in this vicinity, together with the hope of extending the happy influence which such deaths are calculated to exert.

*From the Alton Telegraph.*

Died—In Alton, on Saturday the 7th January, RICHARD M. TREADWAY, senior editor and publisher of this paper, aged 33 years.

Mr. Treadway was born in Middletown, Connecticut, in the year 1803. At the early age of 17 years he hope-fully passed from death unto life, and connected himself



by a public profession of religion, with the First Congregational Church in New Haven. He was at this time an apprentice to the printing business. Soon after the completion of his apprenticeship, he married Miss Susan Stillman, and in the same year commenced the publication of the New Haven Chronicle. After relinquishing this establishment, he was for a time engaged in the management of a Book and Job printing office. In the year 1830, he undertook the publication of the New Haven Republican. Relinquishing this, he again turned his attention to the business of printing and publishing books, and was for a time one of the publishers of the Christian Spectator, an able and well known periodical published at New Haven.

His attention had been for some time directed to the West, whither so many of the young men of New England have come to expend their energies and find their graves; and two years ago last November, he arrived at St. Louis, for the purpose of engaging in the business of his profession in that city. Here he was at first for some months engaged as a foreman in the office of one of the city papers; when after consultation with his friends, he ventured to commence the publication of a daily newspaper in St. Louis. It was of the smaller size, and was called "The Daily Evening Herald." This was the first daily paper published west of the Mississippi. The enterprise succeeded fully equal to his expectations, and had the publication of the Herald been continued, it would doubtless have ultimately been completely successful. But receiving an invitation from several of the leading gentlemen of Alton, to commence the publication of a paper in this place, accompanied with assurances of patronage and support, he was induced to comply with the request. The Herald, after having been published six months was accordingly discontinued, and Mr. T. having invited Mr. Lawson A. Parks to unite with him in the undertaking, they removed to Alton and commenced the publication of the "Alton Telegraph," under the firm of Treadway & Parks. The undertaking at once succeeded, and the Telegraph immediately obtained a wide circulation and a handsome support.

After having been often thwarted in his plans, whereby with honest industry and toil he thought to provide for the wants of a young and rising family, Providence seemed at length not only to have given him this, but to have added to it the means of great and increasing usefulness. So thought the subject of this article—so thought his friends. But we know not what a day may bring forth. Just one year from his arrival at Alton, his friends were following him to the tomb.

The death of Mr. T. was sudden and wholly unexpected to his friends. The immediate cause of his illness which proved so fatal, was the exposure of his person in a journey to Vandalia a few weeks previous. On his return home he was found to have taken cold, for which the usual remedies were applied, but nothing very serious was apprehended. In a few days, however, his illness so far increased upon him that he was compelled to take his bed. Still, so far were his friends and physician from anticipating the fatal result, that he was not considered as dangerously ill until the very morning of his disease. On visiting him last Saturday morning, his physician at once perceived that a great change for the worse had passed upon him, and in the course of an hour or two, it was too plainly to be seen that the hand of death was upon him. He continued to sink rapidly till about half past one o'clock, when he calmly expired.

His last moments were blessed with the consolation of the religion of Jesus. The writer was present at his bedside, an hour or two before his death. Having united with him in prayer, he was asked if he could by faith behold the Redeemer, and was resigned to his will, whether for life or for death, and he promptly replied, "Yes." He immediately added that the prayer of faith availed much, and requested that a few of his brethren

might be collected who should pray for him. This was done, and while singing the hymn commencing,

"When I can read my title clear,"

he united in the sacred song with a very audible voice.

Mr. T. has left behind him a widow and four small children. Their loss can only be made up by Him who in his righteous providence has caused it. To him we would commend them, affectionately reminding the widow of her Heavenly Father's promise, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me."

The funeral of Mr. T. was attended on Sabbath last from the Presbyterian meeting house. A sermon was preached on the occasion by the Rev. Mr. Graves, from James 4:14. The deep stillness which pervaded the crowded assembly, broken only by an occasional sob, testified at once to the hold which the deceased had acquired upon the respect and affection of this community and to the solemnity of the scene before us. We looked upon the coffin of our friend before us, cut down so unexpectedly—in the midst of his years and the full vigor of his strength—and no eloquence of the living preacher could equal the force of that appeal from the dead, echoing the language of inspiration—"What is your life? It is even a vapor."

#### WHITEFIELD'S INFLUENCE.

It is unknown to any man while living, how great will be his influence on the human family, or how widely that influence will extend after the instrument is broken and laid aside. It is pleasant sometimes to trace out the results of a man's labors, when we can do it. Whitefield's preaching was the means of the conversion of a Mr. Cleaveland, and then Mr. Cleaveland's ministry, was through grace instrumental of the conversion of a Mrs. H., who afterwards became an eminent servant of Christ; and it is highly probable that her conversion has been the cause of a salutary effect on her numerous posterity. Had she and her family remained in the belief of the old inefficient Arminian doctrine under which she had been educated, it is impossible to foresee how great the influence of that error would have been on her descendants. We then who are related to her may believe that God used Whitefield as an instrument to bring the blessings of evangelical faith to us. In saying this, our object is not to elevate the instrument into the place of the efficient Agent; but merely to suggest to other ministers and other Christians the animating consideration that their "works will follow them." "They rest from their labors and their works do follow them."

Perhaps some minister who faithfully labors in a retired and limited sphere is often drawing the conclusion that his labors are almost in vain. But he ought to conclude thus; he knows not the extent of his sphere. He is operating on minds of "etherial mould;" his ministry may raise up young men who will consecrate themselves to "Christ and the church." And they again will be instrumental of the conversion of others who will go on with the work, so that while the fathers fall asleep the sons will rise and take up the falling mantles and proceed with the work.

Whitefield in his lifetime knew of many that became ministers, after having been influenced by his preaching. And how many more, of whom Whitefield never heard, will eventually be found in the train! How know we, that our own life has not received an influence through his ministrations?

If, then, effects like these may be and will be produced, what an encouragement and what a caution does it afford to every one. Every step of our life takes hold on eternity. Your life, if godly, will be extended through many ages of usefulness; or if sinful, it will extend through ages of injury and infamy. Harlan Page was instrumental of the conversion of a hundred souls to Christ,—



Harlan Page will never die. His body is in the grave; his soul with God; but he lives in a thousand hearts.—Perhaps his conversion is owing to the prayers of a faithful mother or a faithful minister: and that mother or minister is living again in these thousand hearts.

The subject thus glanced at, we leave to be thought upon by others and carried out to its results. The gracious system of God and his mode of operation to extend his religion are wonderful as well as delightful in contemplation.

Let Christians live, with the express design of doing good, to the utmost of their ability, and they will hereafter have abundant occasion to rejoice.

#### HINTS TO PREACHERS.

Discover no more of your method than what is necessary. Pass not any thing till you have bolted it to the bran. Use the mother speech and tone, without affectation or imitation of any man—that you may not seem to act a comedy instead of preaching. Clog not your memory too much; it will exceedingly hinder invention, and mar delivery. Be sure that you eye God, his glory, and the good of souls; having the day before mortified self and man-pleasing. Let your words be soft, few, and slow, and see that they come no farther than the weakest hearer can digest each morsel; pause a little, and look into the child's eye till he swallows his bit. Look to your affections most carefully, that they be not feigned, nor forcedly let loose to have their full scope, for then they will either overrun your judgment, or be a temptation to vain glory. Preach as if speaking or talking to the people; look on the people, and not on the walls or roofs; and look on the most mortified faces in the assembly; let them know that your preaching is a real talking with them, whereby they may be proved, as it were, to answer you again. Take heed of overwording any thing. Beware that you have made the people understand thoroughly what is the good you exhort them to, or the evil you dehort them from before you bring your motives and means. Touch no Scriptures slightly, nor too many in the same discourse; but open the metaphors, and let one Scripture point out another—the one being a key to the other. Let the Scriptures teach you, and not you it. Be sure that you feed yourself upon every passage, with the people, before you pass it; else it will do them little good, and you none at all: O taste every bit. Take these four candles, in order to find out what to say to the people; the Scriptures unbiased; the thoughts and experience of good men; your own experience, and the condition of the people. Break off any where rather than run upon either of these two inconveniences—either to huddle or jumble together spiritual things, or tire, by unreasonable prolixity, the weakest of the flock. Let your doctrine, and the constant strain of your preaching, be about the chief spiritual things; and let small controversies and external duties come in by the way. Be always on the subject which is next your heart; and be not thrifty and careful what to say next; for God will provide it; it will stink like kept manna, if preserved through distrust until the next day. Be sure that you extricate carefully any godly point you speak of, out of the terms of divinity; else it will freeze in your mouth and the people's ears. Let there be no disfiguration of faces, nor snuffling in the nose, nor teasing in the throat, nor any antiques gestures, pretended devotion, or made up gravity; such things would make you look like a painted Pharisee, or a distracted man broke out of Bedlam. Do not care so much what the people say of your doctrine as whether you and it are acceptable to the Lord. Do not conceive that your mere zeal and earnestness can prevail with the people; but the force of spiritual reason, the evidence of Scripture, and the power of the Holy Ghost. Do not think that the hearers can receive as you conceive, and so make your own comprehension the rule of dealing the bread of life; for so shall you only be ad-

mired, but not understood by others—let there be something in every sermon to draw perishing sinners to Christ. Take heed that your comparisons be not coarse, vulgar, and ridiculous; and yet be not too shy of homely ones. Study every Scripture you are to speak before hand, but do not overburden invention, or presume too much upon your own parts. Beware of needless designs, needless heads, and innuendoes. Shun apologies for they always stink.—*Anonym.* 1713.

#### LEGISLATIVE CHAPLAINS.

"In all thy ways acknowledge God," the good book says, "and he will direct thy steps." In the days of Washington and Franklin, this was considered sound sense, as well as sound morality. Even to this day, in Congress, and in most of the State Legislatures, the antiquated custom of invoking the blessing of Heaven upon their labors and asking Heaven's guidance, is still retained. But the legislature of New York are so wise that they need no "foreign aid" in conducting their affairs. Other legislatures may "lack wisdom"—and for such it is very proper to "ask it of God."

Besides, the legislature of New York "knows no religion." If a chaplain should be employed and paid for his services, it would be a manifest union of Church and state.

Again, if a chaplain were employed, it is most likely that he would belong to some *one* religious denomination. To employ him therefore would be to encourage sectarianism.

These weighty reasons, with others perhaps that do not occur to our minds, induced the legislature a year or two ago, to invite the clergy of all denominations in Albany, to officiate alternately as chaplains to that body: and it being presumed they possessed largely the self-denying spirit of their Master, they were invited to do it without fee or reward. They, however, did not see fit to accept the invitation.

Since that time the legislature have opened their sessions daily without prayer, and will probably continue to do so until some fearful judgment upon the state or nation shall make them feel that it is a *privilege* to repair to the Throne of Mercy.—*J. of Com.*

*From the Anti-Slavery Record.*

#### TESTIMONY AGAINST SLAVERY.

Testimony of two distinguished Southern ladies, now in New York, sisters of the late lamented Thomas S. Grimké, of Charleston, South Carolina. They are natives of South Carolina, and are both well known to the public by their writings.

#### *Testimony of Miss Angelina E. Grimké.*

As one, who was born and educated in a slave state. I feel it to be my solemn duty to do every thing in my power to undeceive the North as to the *false representations* of slavery at the South. I believe it to be a sacred obligation due to the colored man to say, that from my earliest infancy I have wept over the wrongs and the sufferings, the abuse and contumely endured by the helpless and down-trodden slave. I have *never seen* any account of cruelty in Anti-Slavery publications, which, from my long and intimate knowledge of this heart-breaking, soul crushing system of oppression, *appeared at all incredible to me.* Its hardening and blinding influence is as deleterious and demoralizing in its effects on the character of the master, as it is degrading to the victim of his power. No one who has not lived in a slave-holding state as an *integral* part of the community, can form any idea of the wreck of morals and of temper which slavery produces. It is truly awful. The religion of the South is not the religion of a meek and merciful Redeemer; it is the religion of pride and selfishness, oppression, cruelty and wrong.

ANGELINA E. GRIMKÉ.



*Testimony of Miss Sarah M. Grimke.*

No power of language, I believe, can adequately portray the horrors of American slavery; a system which embraces and sanctions every species of iniquity, and grants the protection of the law, and the gospel, to *cruelty and oppression*—a system which works evil and nothing but evil, unceasingly and unsparingly, to both master and slave, brutalizing the one, and cherishing in the bosom of the other the malignant passions of pride, revenge, and anger.

If there is one scheme for the destruction of men's souls, and the torturing of men's minds, for the *breaking of men's hearts and the tormenting of men's bodies*, which exceeds all others in its appalling iniquities, that scheme is American slavery. The adversary of our fallen race expended here his most refined ingenuity, his most diabolical skill. *Cruelty is inseparable from slavery*; the one cannot exist in a community without the other; and I believe many of the plantations at the South may be said, without hyperbole, to be saturated with the sweat and the blood of the toil-worn slave. In its mildest forms, wherever it has been my lot to witness it, it has invariably been marked by *oppression*, and it is impossible it should be otherwise, because there is a continual effort on the part of the masters to reduce to a *thing*, an immortal and intelligent being, and an unwearied exertion on the part of the slave to maintain his manhood; and while he is continually galled by a sense of his condition, his nature rises from under the pressure; and this keeps alive in his master's bosom a desire to add *infliction to infliction*.

*From the Buffalo Spectator.*

## LOVE OF LIBERTY.

When I was a child, like most children, I was fond of catching birds, putting them in a cage, and keeping them for my amusement. My mother told me it was wrong, and that little birds liked their liberty as well as I did, and that they felt just as bad as I would to be deprived of my liberty. As I have grown up in the world, I have been convinced that my mother's argument was a good one. But I have often wondered since, what was the reason why my mother did not tell me of the hundreds of human beings, possessing souls, that had been stolen from their native country, many of them while young, and brought into this land of liberty, sold for life, and kept in bondage worse than any cage of unclean birds. Why did she not tell me that they were whipped and worked almost to death. Why did she not tell me that this was wrong, and a sin against God, and that they thought as much of their liberty as I did? The reason was that public opinion remained silent; it was because the sin was slept over, and there was none to speak for the dumb. I hope that the time has come when mothers and fathers will not only tell their children that it is wrong to deprive little birds of their liberty, but tell them of the horrors and the wrong of slavery. Let parents do this, and the next generation shall be one that will not countenance this wretched system of slave holding.

## A FRIEND OF LIBERTY.

## DISCLOSURES OF VICE BENEFICIAL.

No class of facts, connected with the subject of Moral Reform, has been more useful than that, which has served to put parents and young persons on their guard against the snares of the designing. The business of licentiousness in our cities has latterly become so extensive and so lucrative, that persons of both sexes are continually prowling through the community, seeking to ensnare the unsuspecting. By their cunning devices hundreds are annually added to the number of the wretched and ruined. From one village where one of our agents had delivered a public lecture, he learned that three young females had been enticed from their homes under various

pretences; and before they were aware of their danger, they found themselves in the power of those whose business was to deceive and destroy. Almost every town in the state is thus made to contribute something to the mass of pollution congregated in our cities. By the exposures that have been made relating to this traffic in guilt and human souls, thousands, we believe, have been saved. To these disclosures we shall feel it our duty to add from time to time, putting parents and young persons in possession of such information, as may be useful in the time of danger.—*Jour. of Pub. Morals.*

## PASSIONATE TEMPER.

The indulgence of a passionate temper is perhaps one of the most unhappy of human vices; because there are few others which so perpetually prey upon the peace and serenity of mind. This strong, sturdy enemy to human enjoyment, in the vast majority of cases, is left to grow with our strength until the ascendancy is complete. It progresses in its dominion step by step; every indulgence adds to its power, and every acquisition of power increases its thirst for its indulgence. Yet it can be controlled and brought into perfect subjection. He who is not master of himself, no matter what else he is master of, is a slave; and whatever efforts can be addressed by the consideration of liberty, peace, happiness, and comparative exemption from a thousand dangers to which passion exposes us in life, should be made to guard ourselves in this particular. Never indulge in passion until you have considered the end.

*From the New York Evangelist.*

## THE CONGREGATIONAL CONVENTION.

A convention of Congregational ministers and members was held in the Broadway Tabernacle New York city, on Wednesday, Jan. 18th 1837.

The number of members was 27, of whom 16 were ministers, and 11 lay delegates; 13 were from this city, and 14 from other places. There were individuals connected with four different bodies on the territory indicated in the call, viz: the New York Congregational Association, the New York City Association, the Long Island Convention, and the Long Island Association, the latter a body recently formed. There were members who had been habituated to the usages of the Congregationalists in Old England, and in various parts of New England, in Massachusetts, Connecticut, Vermont, Long Island, New York and New Jersey; so that we had a full representation of all the varieties of usage that are known among us. The discussions were characterized by great freedom, as well as a true spirit of Christian love and courtesy. And the results, as given in the record, were tirely harmonious. On no question was a single negative vote given, nor, as far as is known, was a single member dissatisfied on any one point. The results ought to command the confidence of all the churches. It is confidently believed that it will secure the union of all the ministers and churches in this region, in the principles of the Puritans. The committee appointed by the new Association have determined to employ an agent to visit the churches, as soon as one can be found. The general feeling of the convention was, that the churches are to be built up by revivals of religion, and by the blessing of God on religious effort.

N. B. It is proper to say, that a few members left, before the resolution was introduced for forming the new Association; but they had concurred in all the previous measures, and it was the unanimous opinion of those who remained, being at least two thirds of the whole, that the Association had better be formed at once.

## CHANGES IN PHILADELPHIA.

The Third Presbyterian Church formerly under the pastoral care of the Rev. Dr. Ely, recently called the



Rev. Mr. Brainerd, well known in the ecclesiastical world as the editor of the Cincinnati Journal. A respectable minority, composed of the oldest supporters of the Church, strongly protested against his settlement, but averse to strife, have very properly retired from the Church. We regret exceedingly that this once Orthodox Church should have placed itself in its present position. Time will show with what success the change of character has been made.

The Fifth Presbyterian Church formerly under the pastoral care of the Rev. Dr. Skinner, has experienced various vicissitudes. The attempt to press a call for Dr. Beman as successor to Dr. Skinner, was the beginning of evils which have been perpetuated for several years. The difficulties have at length been adjusted, not by a union, but by separation and pecuniary settlements.—One portion of the Church have formed a Congregational Church, and are erecting a handsome building in Tenth street below Spruce. The Rev. Mr. Todd has become their Pastor. Another portion, the original opponents of Dr. Beman, who were deprived of the Church in Arch street have now obtained possession of it by purchase, and have called the Rev. Mr. Waterman, of Providence, R. I. who was installed on the 22d inst. A third portion, who for some time have had the services of the Rev. Mr. Duffield, having sold out their claims on the Church in Arch street propose to build a new Church, and for the present hold their meetings in a session room. Such separations are greatly to be preferred to strife, and we should like to see the principle adopted on a larger scale. "How can two walk together unless they be agreed."

#### RELIGIOUS SUMMARY.

The Methodist Episcopal Bible Society is dissolved and they have reunited with their brethren of other denominations in circulating the word of Life, through the agency of the American Bible Society.

TO CORRESPONDENTS.—On farther reflection we invite our correspondent "An Old Subscriber." to send us his article. We cannot, however, promise to publish it before we have seen it.

The Circular "Shall the Foreign Christian Press be Sustained," came to hand too late for insertion, even for the second week after it was written, in consequence of being directed wrong.

The Conference of Churches for the Western District of New Haven, met at Orange, North Milford parish, on Tuesday, Jan. 24. The delegation from the churches was not full, yet the meeting was one of peculiar interest and solemnity. The reports from several churches in the vicinity was cheering to the friends of revivals; and the impression was that God was giving signal indications to his people, of his readiness to bless his chosen and revive his work again in this region. At the usual time of closing the meeting of conference, on Wednesday noon, such was the seriousness of the assembly, that a request was made for the Delegates to remain longer upon the ground. This was cheerfully complied with, as all felt that it was good to be there. There was preaching in the afternoon and the next day, to a large congregation, and we hope to hear good news from Orange.

A SPECTATOR.

INSTALLATION.—The Rev. Lent S. Hough, late of

Chaplain, was dismissed from his pastoral charge in that place, Dec. 20th. 1836, having received a call from the church and parish in North Woodstock, Village Corners, where he was installed, Jan. 11th, 1837. The services at his installation were as follows: Sermon by the Rev. L. Ives Hoadly of Charlestown, Mass. Installing prayer by the Rev. Joseph S. Clark of Sturbridge, Mass. Charge by the Rev. Otis Rockwood of South Woodstock. Right hand of fellowship by the Rev. Orson Cowles of North Woodstock, Muddy Brook. Address to the people and concluding prayer, by the Rev. John D. Baldwin of West Woodstock. The services were listened to with apparent interest by a full and attentive auditory.

THE THEATER IN NEW YORK.—The New York Weekly Messenger, in assigning causes for the increase of wickedness in that city, holds the following language respecting the influence of the theater:

Theatrical amusements, as they are at present managed, are among the principal causes of the extension of wickedness. It is no longer a matter of dispute, that in this city, the majority of those who attend these places, are steeped in infamy and degradation. Theaters are, in fact, the "Broadway" to profanity and every vicious indulgence. They are the smooth and glittering paths to houses of prostitution and folly. It is universally admitted that the principal supporters of these hot-beds of sin, are those who indulge in licentious propensities, and who are also found in the brothel or grog-shop whenever they have what is called a leisure moment to spare. There are not enough respectable and moral (?) people to be found, who would support one theater in New York, hence the success of the whole depends mainly upon the number of lewd and profane persons in the city.

The subscriber would gratefully acknowledge the receipt of \$50 from the church in New Preston, to constitute him an honorary member of the American Board of Commissioners for Foreign Missions. May the blessing which maketh rich and addeth no sorrow, be abundantly theirs.

M. S. PLATT.

New Preston, Jan. 30, 1837.

A CARD.—The subscriber would hereby acknowledge, with feelings of pleasure and gratitude, the liberality of the people of his charge at their recent annual visit at his house; when they contributed for his benefit about eighty dollars in money, and other useful articles for the comfort and convenience of his family, to the value of about sixty dollars. This token of respect and affection is very gratifying and acceptable in this first year of his ministry with them, and affords a timely relief consequent upon the increasing expenditures of the season. This relief from debts which would otherwise have been incurred, will enable their pastor to discharge his duties without embarrassment and anxiety respecting his temporal support.—While his beloved people thus manifest their willingness and promptitude to attend to his temporal things, may it lead him to more watchfulness and solicitude for their spiritual things.

Meriden, Jan. 30, 1837.

ARTHUR GRANGER.

#### DIED.

In Stratford, Nov. 23d, Mrs. Laura Ann, wife of Mr. George Bartholomew, aged 27 years. She bore her sickness without a murmur, trusting in her Redeemer, and died in faith and hope of a blessed immortality beyond the grave.

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